

### **For all mankind**

A few days ago we had a visit from Hugh Mackintosh Foot, Chief Secretary to the Government of Nigeria. Mr. Foot is a colonial administrator with a high respect for the ability of colonial peoples to govern themselves. He recently sat in on a constitutional convention in which the Nigerians drew up a constitution for a Nigerian federation of three states. The convention, he remarked, made constant reference to the American Constitution, "since you people taught the world the techniques of federation." With the Fourth of July just around the corner, we may reflect with some pride that our major political documents are based on ideas of man and government which are valid for all peoples. The Declaration of Independence, standing firmly on man's creation by God as a free being, is still the classic answer of all free men to the pretensions of godless tyranny.

### **Congress rejects red ink**

In its annual analysis of the President's economic message, released on June 15, the Joint Congressional Committee on the Economic Report broke cleanly with the White House over the issue of deficit financing. The President argued last January that extraordinary foreign and domestic responsibilities dictated a budget deficit during the past two years and would impose another one in fiscal 1951. Insisting that his budgets were "tight" ones, allowing for no significant cut in spending, Mr. Truman held out the hope that the gap between income and outgo would be closed over a period of years by the continued growth of the economy. Meanwhile, he favored narrowing the gap somewhat by a modest increase in the tax rate on corporation income. From this painless approach to the red-ink problem the Congressional Committee bluntly dissented. "In years of such booming business as currently is causing prices to boil up in an inflationary manner throughout the economy," it affirmed, "this Government should not be incurring deficits." Perhaps echoes of this commentary, which was signed by all the Democrats on the Committee, penetrated the chambers of the House Ways and Means Committee. At any rate, in a complete about-face, that Committee voted on June 19 to raise \$433 million in new revenue by hiking the impost on big corporations from 38 to 41 per cent. This unexpected action indicates that, despite all reports to the contrary, the Congress may yet pass a bill cutting excises which the President can conscientiously sign. As we noted last week, Mr. Truman has insisted all along that revenues lost through reductions in excise taxes had to be made up in some way or other. In its new anti-red-ink mood, the Congress is in a fair way to meet that condition.

### **Senate approval for revised social-security act**

Reflecting the changed feeling in conservative circles since labor's successful drive for private pensions, the Senate voted overwhelmingly on June 20 to liberalize retirement benefits under the Social Security Act and extend coverage to about 10 million more of our citizens.

## **CURRENT COMMENT**

The debate actually lagged at times because the legislators had so little to say in opposition to the bill. On the final vote only two Senators, Butler of Nebraska and Cain of Washington, were registered against it. For the most part, the Senate bill is in substantial agreement with the measure passed by the House last fall (AM. 10/15/49, pp. 30-31). There are minor divergences on the assessment rate and the size of benefits which may cause trouble in conference. But on only one issue—disability insurance—is there a really important difference. The House bill, wisely, it seems to us, provides for disability insurance; the Senate bill does not. After an initial setback in committee, the new provision covering employees of religious nonprofit organizations won Senate approval (AM. 5/20, p. 201). These employees will now be eligible for Old Age and Survivors' Insurance, subject to the approval of their employers. Generally speaking, except for employees of State and local governments already under a pension system, who are excluded in the Senate bill, both bills cover pretty much the same groups. The Senate bill provides for somewhat higher benefits than the House bill and in this respect is preferable to it. Very likely, the final version which emerges from conference will just about double present benefits—which is as it should be.

### **Amerasia: unanswered questions**

Behind the smoke screen of confusion that surrounds the *Amerasia* case are hints of a major operation performed on an anaesthetized Uncle Sam back in 1945. It was then that Joseph C. Grew resigned his position as Under Secretary of State. The former U.S. Ambassador to Japan, as the advocate of a strong anti-Communist policy in China, represented a minority view in the State Department. Soon after Mr. Grew's withdrawal, General Marshall left for his thirteen-month China mission, which was fated to promote Soviet expansion in Asia. It may have been a mere coincidence, but when Philip Jaffe, editor of *Amerasia*, got off with a \$2,500 fine for his role in the theft of 1,700 Government documents, he threw a party, as Louis Budenz has revealed, for several of his co-defendants and the staff of the *Daily Worker*. Had Jaffe accomplished something that called for a victory celebration with Communist party bigwigs, during which toasts were drunk to the "coming victory of communism in China and the defeat of American imperialism"? Emanuel S. Larsen, one of the six defendants in the *Amerasia* case, has testified that Jaffe dropped a remark

when the prosecution had finally closed its case. "Well, we've suffered a lot," said Jaffe, "but we got Grew out." Though Mr. Grew has since stated that he resigned from office for personal reasons, Jaffe was apparently convinced in 1945 that he was successful in maneuvering the former Under Secretary out of office. This raises several pertinent questions. How, and through whom, did Jaffe believe he had accomplished Mr. Grew's resignation? Are the people through whom he worked still in the employ of the State Department? There can be no satisfactory explanation of the *Amerasia* affair until such questions are answered.

### ***A ghost rides again***

Six months ago the *Nation* was crying loud and long over the barring of Andrew G. Roth, its Far East correspondent, from Japan. Roth is the same ex-Naval Lieutenant who was prominent as one of the six defendants in the *Amerasia* case. Never indicted by the grand jury when his case came up in 1946, he went free for "lack of evidence." On December 24, 1949, in a lengthy editorial, which was a "full disclosure of the disgraceful incident," for which the arrogance of the "new Mikado," General Douglas MacArthur, was held responsible, the *Nation* quoted correspondent Roth from Hongkong:

One of the reasons I feel the subject of the clearance is so important is because of the implied slur on my loyalty as an American and honesty as a reporter. To do any good any liberal or progressive must have the confidence of the people in his own country whom he is trying to reach and persuade.

Unfortunately for Roth, the *Amerasia* case was not buried when the grand jury refused to indict him in 1946. Two weeks ago Emanuel S. Larsen testified before the Senate investigating committee that he was convinced that Roth was a "Communist and the principal conspirator in this case." He based his belief on Roth's "association with a pro-Communist school... and his presence right now with Ho Chi-minh in Indo-China, the Communist leader of Indo-China." In the June 24 issue of the *Nation* Freda Kirchway, the magazine's editor, denying that Roth is "right now" in Indo-China, ignores his alleged connection with the "pro-Communist school." Until the *Amerasia* case is cleared up, Roth's alleged role in the theft of confidential Government documents

is more than an "implied slur" on his loyalty. It raises an explicit question about it. In the meantime is Dr. William Jansen, New York City's Superintendent of Schools, looking for an additional reason for considering that the *Nation* has lost its usefulness as reading material for high-school students? Andrew G. Roth could prove very embarrassing to the "persecuted" periodical.

### ***Worlds in Collision runs into censorship***

Non-fiction best-seller Number One since May 7 has been Velikovsky's *Worlds in Collision* (reviewed AM. 4/29/50, p. 119). It was therefore Macmillan's top money-maker. During the week of June 11 the news broke in Publishers' Row that "by mutual consent between the author and the publisher" the book would henceforth be published by Doubleday, Macmillan waiving all rights and considerations. The reason—unofficial but authentic—is that Macmillan has a large textbook operation. Outraged science teachers and others had flooded Macmillan with letters protesting publication of a "phony" scientific book and threatening to cancel all textbook patronage. Doubleday has no textbook division. Suppose *Worlds in Collision* were a book that distorted the teachings of the Catholic faith. Suppose a flood of protests from Catholic teachers had said, "Stop publishing this book or we won't buy any more of your textbooks." What a cry of "censorship" would rend the welkin! But there will be no such cry in the present circumstances. Why? Because the strange idea roams about these days—seeking whom it may devour—that science has its truths that just cannot be tampered with or distorted. But religion? Well, it has no truths—it's all just a matter of opinion. The truths of science must be upheld with passion. But the truths of religion ought to be subject to sneers, to the distortion of such media as Mr. Blanshard's book and the columns of the *Nation*. This type of self-contradiction is bringing our world into a collision with the world of truth which is much more frightening than the one Mr. Velikovsky imagines.

### ***"World's Greatest Newspaper"?***

Many good souls in the city of Chicago cannot digest their breakfasts without the *Chicago Tribune*, self-styled "The World's Greatest Newspaper," as part of the ritual. They cannot see why AMERICA often finds itself in fundamental disagreement with Colonel McCormick's pride and joy (see "Tribune Tower: citadel of secularism," AM. 10/23/48). An editorial, "The Financial Plight of the State Colleges," in "the Trib's" June 10 issue perfectly illustrates the basis of our dissatisfaction. The *Tribune*, of course, is forever waving the flag of "free enterprise" and hurling charges of "statism," "socialism," "too much government" and "confiscatory taxes" at just about every government program. But when it comes to education, the Colonel completely reverses his field and plumps for *more*, not less, government control. Here is the gist of "the Trib's" argument for increased appropriations for State universities:

We read a good deal about the financial straits of private colleges, which are severe, indeed. The State

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LaFARGE, BENJAMIN L. MASSE, EDWARD DUFF, EDWARD A. CONWAY, DANIEL FOGARTY, VINCENT S. KEARNEY, FRANCIS J. TIERNEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM, ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Circulation Manager: MR. HAROLD F. HALL

Advertising Manager: MR. THOMAS F. MURPHY

universities in the Middle West are also in trouble. This area has some distinguished private universities and many excellent small colleges, *but the burden of providing general collegiate education to the majority of students, plus an even greater proportion of professional education and research, is carried by the big State institutions* (emphasis added).

As far as Illinois is concerned, the italicized statement can be proved ridiculous. The *College Blue Book* (1947) lists 35 colleges and universities in Illinois. Their total enrolment, as compiled from the *World Almanac* (1950), is 87,883. The University of Illinois, the State university, accounts for 28,619 of this total, or 32 per cent. Certainly the "burden of providing general collegiate education to the majority of students" in Illinois does not fall on the State university. Catholic colleges and universities alone in that State are educating 20,367 students, or seven-tenths as many as the State university.

### ... and the professional schools

As for professional schools, here are the figures:

#### LAW SCHOOLS

(American Bar Association figures for 1949)

| School                       | Enrolment |
|------------------------------|-----------|
| De Paul University           | 623       |
| Loyola University            | 285       |
| Kent School of Law           | 348       |
| Northwestern University      | 462       |
| University of Chicago        | 301       |
| Total in private law schools | 2,019     |
| University of Illinois       | 412       |

#### MEDICAL SCHOOLS

(*Journal of AMA*, Sept. 3, 1949; figures for '48-'49)

|                                  |       |
|----------------------------------|-------|
| Chicago Medical School           | 235   |
| Loyola University                | 295   |
| Northwestern University          | 535   |
| University of Chicago            | 246   |
| Total in private medical schools | 1,311 |
| University of Illinois           | 653   |

On account of Chicago's four large private universities, the relative enrolments in private *versus* State professional schools runs more heavily against the *Tribune* in Illinois than it would in other Midwest States, it is true. But as regards *general* education, Ohio, for example, might yield figures even more unfavorable to "the Trib" than Illinois. In any case, why should a Chicago newspaper uphold a thesis which is refuted right in the city of Chicago itself? When Colonel McCormick's handiwork shows a little more regard for *facts*—not to speak of regard for "free enterprise" in education—AMERICA will show a little more respect for it. But not until then.

### Socialist setback in Germany

The most thickly populated and industrially important part of Germany elected a new provincial government on June 19. The State of North Rhine-Westphalia, which encompasses the Ruhr and contains seven million inhabitants, went to the polls to vote on a constitution

providing for two major commitments: 1) that industry would be socialized, 2) that denominational schools would be supported by the state. The election results, in which the Communists got a thumping defeat, said "yes" to both propositions. The Social Democrats, therefore, were defeated on the issue of the schools (they have strongly opposed the "confessional" school), and won but a hollow victory on the issue of the socialization of the Ruhr industries. Though the constitution approved by the voters stands for socialization, Bonn Chancellor Adenauer has declared that no implementation of these provisions will be forthcoming until the Federal Government makes the decision. It seems certain that the Social Democrats will be ousted from a coalition government in this north-German state and that Dr. Adenauer will be able to form a conservative government more according to his tastes. This is both good and dangerous. It's good because it may facilitate the negotiations on the Schuman Plan for the consolidation of Europe's heavy industries. It's dangerous because it may encourage the extreme Right, which contains some elements of chauvinistic nationalism. In the meantime, the Bonn Government voted to accept the invitation to join the Council of Europe. For the first time since Hitler walked out of the League of Nations in 1933, German delegates will be represented in an international body. Here again the Social Democrats suffered a setback.

### Twenty-five earth-shaking years

While statesmen and soldiers endeavor to control the political and military forces that make life dangerous above the earth's surface, seismologists probe into the forces and tensions that create nature's most destructive weapon, the earthquake. Not least in honor among American seismologists are the members of the Jesuit Seismological Association, which at its annual convention in Chicago, June 17-18, celebrated the silver jubilee of its foundation. One might, perhaps, say its refoundation, for there was an earlier Jesuit Seismological Service, founded in 1909 by Rev. Frederick L. Odenbach of John Carroll University, Cleveland, Ohio. This, however, did not survive the first world war. In 1925 a group of Jesuits met in Chicago and set up the present Association, under the presidency of Rev. James B. Macelwane, S.J., of St. Louis University. The Association is organized in seventeen stations in Jesuit colleges and universities, plus a Central Station at St. Louis University which acts as a clearing house. It works in close collaboration with Science Service and the U.S. Coast and Geodetic Survey, and issues joint reports with them on important earthquakes. Members of the Association have held office in national and international societies for the study of seismology. Writing in *Thought* for June, 1944, Nicholas H. Heck, for seventeen years Chief of the Division of Geomagnetism and Seismology of the Coast and Geodetic Survey, said that "the Jesuit universities have become a most essential part of the work of seismology in the United States." To Father Macelwane (now in his twenty-fifth year as president of the Association) and to his many Jesuit co-workers, AMERICA offers its congratulations.



## WASHINGTON FRONT

Tax politics seems to be one aspect of the Washington scene which even intelligent people outside this city never do get to understand. For instance, the *New York Times* on June 20 waxed indignant editorially because its own "simple and obvious plan" to balance tax reductions with new revenue was not accepted by the House Ways and Means Committee. Instead of this plan, the Committee first decided how much to cut excise taxes. Then, seeing its bill was out of balance, it simply slapped a new surtax on the larger corporations.

Yet the elementary fact about taxes is that they are politics, like everything else in Congress. I use "politics" in the sense of the sum of all the internal and external pressures that can be and are brought to bear on the Congress itself. Take the Ways and Means Committee. It was under terrific pressure from many directions to reduce the wartime excise taxes and even in some cases to abolish them altogether. The Committee consists of fifteen Democrats and ten Republicans. What it had to do was to make a nice calculation of the various pressures it was under, including the open threat of the President to veto any tax bill that did not balance reductions with new revenue. It then had to put its calculations in a bill.

It did not abolish the excise taxes, but it did reduce them by more than \$1 billion. It then turned its attention to the Treasury Department, which was putting another kind of pressure on the Committee. The Treasury had pointed out that previous tax laws left several loopholes (the result of other earlier pressures) and it listed these loopholes. So the Committee had to make some new calculations, because the Treasury's action had created new external pressures in reaction.

The result was another compromise. The Committee closed up some of the loopholes, left others open. Then it instructed its corps of experts to add the whole thing up. The bill was still short of "balancing" by some \$400 million. The President would surely veto a bill with such a whopping unbalance.

Finally, the Committee looked around again and its glance fell on corporation taxes, a device by which the stockholder pays a double tax, first through the corporation, and then on his income from it. One expert came up with the idea of a graduated surtax on corporations making more than \$25,000. It was calculated that this would meet the \$455 million shortage by all but \$12 million, which it was hoped the President would overlook.

Under the rules, it was expected that the rank and file of the House would have very little to do with the bill except to vote for or against it, since it is customary to bring such a bill out under a rule forbidding amendments. Then the Senate will have to calculate whether it likes the device of the House Committee by which the burden was simply shifted from one citizen group to another.

WILFRID PARSONS

## UNDERSCORINGS

*Summer Occasions.* University of Notre Dame (South Bend, Ind.): July 20-23—Fourth Annual Vocation Institute . . . Gregorian Institute of America (2132 Jefferson Ave., Toledo 2, Ohio): Summer Schools during August and September in Duluth, Minn., Worcester, Mass., Mendham, N.J., Albany, N.Y., Tiffin, Ohio, Cleveland, Ohio, St. Louis, Mo. . . . Catholic Total Abstinence Union of America (Rev. John W. Keogh, 2917 Dickinson St., Philadelphia 46, Pa.): Aug. 11-13—78th Annual Convention, in Shelton Hotel, 49th St. and Lexington Ave., New York 17, N.Y.

► The *Priest* devotes an editorial in its June issue to Most Rev. John Francis Noll, on June 30 twenty-five years bishop of Fort Wayne, Ind. His best-known works, *Our Sunday Visitor* (circulation 750,000) and the National Organization for Decent Literature—both of which he founded—by no means exhaust his apostolic zeal. He has served on the American Board of Catholic Missions, on the Executive Committee of the Catholic Church Extension Society. He has had three terms totaling more than thirteen years on the Administrative Board of NCWC. In his diocese he has established 54 new parishes, 20 of them in towns that never had a resident pastor. *Ad multos annos!*

► In dismissing a suit by two taxpayers against New York City's released-time program in the public schools, Justice Anthony J. Di Giovanna said on June 19 that separation of Church and State "never meant freedom from religion, but rather freedom of religion." In New York's released-time program, religious instruction is given off the school premises. A similar suit had been dismissed on November 15, 1948 by N.Y. Supreme Court Justice Roscoe V. Elsworth in Kingston, N.Y.

► Philip Murray, president of the CIO, received an honorary doctorate from Boston College at its 74th annual commencement on June 14. In accepting the degree Mr. Murray stressed the responsibility of the representatives of labor and of higher education to cooperate with one another, with other voluntary agencies and with government for the establishing of social justice at home and to assist in establishing it in the less favored nations abroad.

► Most Rev. Karl J. Alter, Bishop of Toledo since April 17, 1931, has been promoted to be Archbishop of Cincinnati, it was announced June 21. He has long been identified with social and welfare work, and from 1942 to 1947 was a member of the Administrative Board of NCWC. . . . On the same day was announced the appointment of Rt. Rev. Msgr. Patrick J. McCormick, Rector of the Catholic University of America, to be Titular Bishop of Atenia and Auxiliary to Archbishop Patrick A. O'Boyle of Washington.

► At St. Louis, Mo., on June 19, died Most Rev. Leo J. Steck, 51, Auxiliary Bishop of Salt Lake City since March 13, 1948. R.I.P. C.K.

## Lopsided liberalism

On June 7 Dr. William Jansen, New York City's Superintendent of Schools, informed the *Nation* that for the third consecutive year that periodical had been omitted from the "approved" list of magazines for academic use during the year 1950-51.

Every spring for the past three years the question of "banning" the *Nation* from the libraries of New York's public high schools has been aired in the American press. June is the month when New York's Board of Superintendents draws up and circulates among principals the exclusive list of "approved" periodicals for possible purchase and reading in public-school libraries. This year's list contains 314 magazines, fourteen of them newcomers to the list.

In New York City, operating under the State Education Law, the Board of Superintendents possesses the authority to select periodicals for school use. The superintendents send their recommendations to the committee on instructional affairs of the Board of Education. If this committee approves these recommendations, as it does in a more or less routine manner, the list is submitted to the full Board of Education for final approbation. The latter may turn down the entire list, but it cannot add individual titles to those selected by the Board of Superintendents, which wields the big stick as the highest administrative body in New York's public-school system. It is worth mentioning that any periodical selected for inclusion on the "approved" list may be made required reading for high-school students.

As most of our readers are aware, in June, 1948, the *Nation* lost its place on the list as a result of the dozen articles it published from November 1, 1947 to June 5, 1948, by Paul Blanshard, attacking the Catholic Church. Ever since, with more energy than convincing argumentation, the *Nation* and its Associates have been waging a war of propaganda and litigation to have the publication restored to the good graces of the Board of Superintendents. Recourse to the office of the State Commissioner of Education, as well as to the courts, and a substantially financed and relentless campaign of publicity have so far failed to produce any reversal of the original decision to "ban" the weekly. Instead, the same decision has been renewed each June.

Dr. Jansen, a Lutheran, in replying to the protest of the famous "107" friends of the *Nation*, very succinctly summed up the Board's reason for its action in a press interview on October 12, 1948: "The Constitution of this State forbids religious instruction in our classrooms. Should, then, the attacks on religion be tolerated?" The obvious answer is "No." If religious doctrine cannot be taught, then attempts to make religious doctrine look ridiculous in the eyes of the young cannot be countenanced. This is real, honest separation of Church and State. What the *Nation* wants is a phony, in-and-out separation, with *bona fide* religious instruction out, but its own brand of anti-religious journalism in.

When their own "principles" hit pseudo-liberals on the rebound, they charge "censorship." The Bible, for ex-

## EDITORIALS

ample, is excluded from classroom use in many States—e.g., Illinois, Louisiana, Nebraska, Washington and Wisconsin. Have you ever heard of the *Nation* Associates complaining about *this* kind of public "censorship" or suppression of "freedom to learn"? No, prohibiting the reading of the Holy Scriptures is perfectly "democratic" and completely in harmony with their secularist principle of *absolute* separation of Church and State. But let anyone like Dr. Jansen carry the exclusion of religion from public education to its logical conclusion by banning concealed smears on religion, and the howls of indignation emitted by the pseudo-liberals would puncture your eardrums.

The propagandists for this lopsided liberalism even succeeded in getting a long and very scholarly-looking unsigned article into a law review with the prestige of the *Yale Law Journal*. In its April issue appeared an article entitled "School Boards, Schoolbooks and the Freedom to Learn." This defense of the *Nation's* position opens with a harrowing account of "book-burning." You would think that the omission of the *Nation* from public-school libraries was equivalent to the destruction of the last remaining copies of the magazine. Yet the *Nation* can still be found in New York public libraries. It is still for sale on New York's newsstands. The Blanshard articles, in fact, are still available in New York's public-school libraries.

All that has happened is that the New York Board of Superintendents has wisely decided that a weekly periodical, obviously committed, as a matter of continuing editorial policy, to cheap anti-Catholic propaganda, is simply no longer useful in the education of New York's children through the public schools. Prating about "censorship" and "freedom to learn" cannot alter the essential fact that the *Nation* no longer measures up to the requirements of public education. It is, after all, the business of the Board of Superintendents to decide what reading materials are helpful towards achieving the announced objectives of such education. So far, at least, indoctrination in anti-Catholic bigotry is not among those objectives.

The Board of Superintendents of the City of New York, in its statement dated June 6, 1950, took an irrefutable position:

The Board of Superintendents, therefore, decided that since the *Nation*, in its articles, continues to belittle and deride religious belief and practice, and since it prints advertisements for literature which has no place in a public-school library, the *Nation* is not listed among the magazines approved for use in high-school libraries.

The Yale article entirely fails to meet this reasoning.

## Billion-dollar club

Membership in the billion-dollar club of American business has long since ceased to be an exclusive privilege. The United Press recently reported that the club had fifty-six members last year, which is the same number it had the year before. Perhaps the time has come to disband the old organization and launch a new and really exclusive club. Instead of a billion dollars in assets as the initiation fee, let's double the ante. On such a basis the following financial corporations would be eligible for membership:

| Corporation                     | Assets (1949)   |
|---------------------------------|-----------------|
| Metropolitan Life               | \$9.707 billion |
| Prudential Life                 | 8.325 "         |
| Bank of America (San Francisco) | 6.250 "         |
| Equitable Life                  | 5.269 "         |
| National City Bank (N. Y.)      | 5.051 "         |
| Chase National Bank (N. Y.)     | 4.779 "         |
| N. Y. Life Insurance            | 4.674 "         |
| Guaranty Trust (N. Y.)          | 2.730 "         |
| John Hancock Mutual Life        | 2.696 "         |
| Continental Ill. Bank           | 2.553 "         |
| First National Bank (Chicago)   | 2.461 "         |
| Manufacturers Trust (N. Y.)     | 2.451 "         |
| Northwest Mutual Life           | 2.442 "         |
| Mutual Life (N. Y.)             | 2.074 "         |

Joining these fourteen two-billion-dollar babies would be one public utility, three industrial concerns and two railroads. Here they are:

| Corporation           | Assets (1949)    |
|-----------------------|------------------|
| Bell System           | \$10.775 billion |
| Standard Oil (N. J.)  | 3.816 "          |
| General Motors        | 2.824 "          |
| U. S. Steel           | 2.556 "          |
| N. Y. Central R. R.   | 2.416 "          |
| Pennsylvania Railroad | 2.279 "          |

Several other enterprises are so close to the charmed circle that the Committee on Admissions might be persuaded to make an exception in their cases. That would permit Travelers Insurance (\$1.879 billion), Southern Pacific R. R. (\$1.760 billion), E. I. du Pont de Nemours (\$1.748 billion) and Security First National Bank of Los Angeles (\$1.712 billion) to become charter members of the club.

All things considered, the billion-dollar club had a satisfactory year in 1949. As a group, the members increased their assets five per cent, from a total of \$128.557 billion in 1948 to \$135.014 billion. For the third straight year the Bell System ranked first, widening its lead over Metropolitan Life to slightly more than a billion dollars. Among the banks the Giannini giant, the Bank of America, continued to outrank the big banks in Lower Manhattan. Despite a record-smashing year, General Motors fell further behind Standard Oil of New Jersey as the leading industrial concern. The New York Central, adding \$662 million to its assets, passed the Pennsy as the richest railroad.

The members of the club are said to be none too happy about either the size of their membership or the growth in their assets. When they put their ears to the ground, they detect ominous rumblings from the vicinity of Washington. Whatever it is that they hear—the prob-

ings of the Celler Committee investigating bigness in business, or the lances of the anti-trusters shattering against the du Pont empire—they are ready to believe the worst. Perhaps they themselves have doubts at times, wondering just how big corporations can grow before they become a menace to democracy. There must be a limit somewhere.

## More Mindszentys?

The chief trumpet in the cacaphony of calumny against Cardinal Mindszenty was the Budapest Communist daily, *Szabad Nep* (Free People). When the Hungarian hierarchy passed a resolution in support of the Cardinal, *Szabad Nep* screeched that "the glass is running over. The answer will be given soon." Mindszenty was arrested and dragged off to torture within the month. *Szabad Nep* has recently again been making ominous noises. Clearly the propaganda trumpet is being tuned up as a signal for a new campaign against the Church in Hungary.

As in the Mindszenty case, education is again the central issue. The struggle for the minds of the growing generation underlies the juvenile jargon of the regime's stereotyped attacks against "clerical reaction."

It was just two years ago that 4,813 Catholic schools were peremptorily seized by the Government. At that time the State Secretary in the Ministry of Public Information announced: "There are no nonpolitical educationists."

Religious instruction was allowed on the written request of the parents. To the dismay of the regime, 92 per cent of the Catholic parents, undeterred by pressure, signed the request. Communist boss Matyas Rakosi grumbled over the blunder. Josef Revai, who is simultaneously editor of *Szabad Nep*, deputy secretary general of the Hungarian Communist Party, Politburo member and Minister of Education, announced on June 6 that voluntary classes in religion will be abolished. Mr. Revai threatened to abolish much else in an editorial statement that was broadcast over the Government radio.

Mr. Revai and his friends are angry. They are provoked because the Catholic hierarchy will not sign the "peace" manifesto drawn up at the Stockholm Congress of World Partisans for Peace, held March 17-20 (AM. 6/10, p. 284). The bishops refused to join the anti-Western propaganda campaign. They issued instead a declaration affirming that they are unequivocally for peace throughout the world, adding that they spoke "also in the name of the secular priests, monks and nuns, thus substituting for any other statements or signatures." The statement of the bishops did not forestall the appearance of Communist agents at rectories, convents and monasteries, questioning priests and religious whether they favor world peace and demanding signatures for the Stockholm manifesto. It did, however, undercut the propaganda program in which the regime constantly allies the Church with the "warmongers."

Mr. Revai and his friends are also angry over the memorandum submitted to the Government on April 15 by representatives of the religious communities of the



nation. The text, which has just reached this country, invokes the constitutional guarantee of religious freedom and the centuries-long record of service to the Hungarian people as grounds for redress against detailed complaints. The more than 10,000 religious in Hungary are being systematically reduced to "second-class citizens," the memorandum explained, their properties confiscated, their work in hospitals and with the faithful stopped.

The reply to the memorandum appeared in *Szabad Nep*. Religious orders have no reason for their existence anyway, Mr. Revai expostulated. Their members are "agents of imperialists and spreaders of war hysteria." Monasteries and convents should be closed down, and a number of teaching and mendicant orders dissolved. Mr. Revai has obviously been watching the progress of the persecution in Czechoslovakia. His prophecies of future action were predicated on the Czech pattern: the bishops must swear allegiance to the regime; their appointments must be made, not by the Holy See, but by the Government.

Of course, Mr. Revai and his friends are mainly angry over the failure of their labor speed-up and farm-collectivization program. Their Russian bosses are angry, too—which is more important. The Communist regime desperately needs an air of respectability and an atmosphere of peace to push through its plans. Hence, the offer to exchange Robert Vogeler, imprisoned American businessman, in exchange for the Crown of St. Stephan, the symbol of national sovereignty. Hence the mass arrests of the clergy, the requisitioning of monasteries and convents in Budapest, the packing-off of religious in trucks to the residence of Bishop Joseph Peteri in Vacz, called by the Government "a second Mindszenty." Thus pressured, the Hungarian hierarchy, on June 21, consented to negotiations for a Church-State agreement, a move forced on the Church in Poland two months ago. Will there be more Mindszentys?

## Baccalaureate dilemmas

In three communities the ambiguous posture of the public schools and the unambiguous posture of the Catholic Church regarding sectarian religious services have recently given rise to rather sharp controversies. All three concerned public-school baccalaureate services.

In Fairhaven, Mass., the issue was clear-cut. For many years the baccalaureate exercises of Fairhaven Public School have been held in the Unitarian Memorial Church. This custom arose in deference to Henry Huddleston Rogers, oil tycoon, who built that church (which he attended) and also donated the money for Fairhaven High School and its Town Hall. Rev. Thomas Lyons, SS.CC., superior of Sacred Heart Monastery and administrator of St. Joseph's Catholic Church in Fairhaven, taking exception to the alliance between the public high school and the Unitarian church, warned his parishioners that Canon Law prohibited Catholics from participating in such non-Catholic sectarian services. Since the ceremony was listed as a vesper service, no doubt remained about its being religious—and, in this case, sectarian.

In Somers, N. Y., a more complicated situation arose, in which the legality of an inter-faith baccalaureate service, to be held in the *Central High School*, was also called into question. The ceremony, scheduled for June 18, was to be conducted by a pastor of a Protestant Episcopal church and a Jewish rabbi, with Protestant and Jewish hymns and prayers. Rt. Rev. Edward V. Dargin, pastor of St. Joseph's Catholic Church in nearby Croton Falls, objected to the ceremonies as involving participation by Catholics in non-Catholic sectarian services. Msgr. Dargin called in question the legality of such a sectarian service in a public school.

Charles A. Brind Jr., counsel to the New York State Department of Education, upheld this legal objection. "Baccalaureate services," he ruled, "are religious services and consequently under the State Constitution may not be held in the schools." He admitted that such services are often held in public schools, and noted that "an attempt is made to make them non-sectarian," with representatives of "the different religious faiths" participating. But where any objection is raised, he declared, school boards had no alternative but to "call off" the exercises. The Somers school board, however, preferred to work out an alternative of its own: it managed to neutralize the sectarian tone of the program and to reduce its religious character to what is conventional in civic functions. The board then invited Msgr. Dargin to give the benediction. Under these altered circumstances, he accepted.

In Pleasantville, N. Y., Rev. James C. Gunning, pastor of Holy Innocents Catholic Church, withdrew his acceptance of an invitation to address the public high-school graduates as part of a baccalaureate service, to be held in the school building. The reason he gave for this action was Mr. Brind's ruling that such services were illegal. Pleasantville thereupon dropped its religious program altogether.

Catholic clergymen, in refusing to participate or allow their parishioners to participate in sectarian baccalaureate services, are not only following the rules laid down by Canon Law. They are also sticking to the letter of State constitutions and State court decisions—not to speak of U.S. Supreme Court rulings—which prohibit the alliance of public education with sectarian religion. Despite all the noise of the Blanshards and the Oxnams, it is the Protestants who open these crevices in their much-touted "wall of separation" of Church and State. Attempts to introduce religion into the public schools, as Professor William W. Brickman declared in *School and Society* for May 6, always mean attempts to introduce Protestantism.

The State and its agencies, it is true, ought to recognize God's sovereignty, especially on such occasions as public-school graduations. But since American public education has been set up on a strictly separation-of-Church-and-State basis, public-school authorities must be satisfied with the incidental token of religious invocations and benedictions given at graduation exercises. That is not much, but it is something. Strictly religious services, as suggested in the policy adopted in Pittsburgh (*The Priest*, June, 1950, pp. 479-80), should be held in the respective churches to which students belong.

# Probing the authoritarian man

John LaFarge

EXPERIENCE WITH DICTATORS has led to the question: how do men acquire such absolute power over their fellows? This query leads to a second one: how do people arrive at such a state of mind that they gladly yield power to the dictator? How, for instance, could intelligent men in the free countries—not impelled by economic resentment or fear—willingly turn over atomic secrets to Stalin and the Soviet Union? When Dr. Klaus Fuchs, top atomic scientist of Great Britain, was convicted in London on March 1 of betraying such secrets to the Russians, and sentenced to fourteen years imprisonment for a crime that the judge found only “thinly” different from high treason, the whole Western world was at a loss to explain the inner workings of such a personality. Fuchs explained that he was subject to a “controlled schizophrenia.” This may have meant something to somebody, but it made terribly little sense to the ordinary person, concerned lest his country be suddenly blown to bits by a treachery-triggered attack.

How is it possible that people of apparently fine sensibilities fall victims to such evil influences? What is it in their personality that makes them capable of surrendering their moral dignity and free will? Can we thoroughly deal with such a danger unless we probe more deeply into the structure of their personality and its relation to the environment of their daily lives?

## ROOTS OF PREJUDICE

A similar question arises with regard to the growth of anti-Semitism or other types of racial prejudice among the different groups in our community. Is it possible to probe into personalities and uncover the psychological roots of these aberrations? Can we discover the type of popular mentality that enabled Nazi and Fascist dictators to rise to power? Can the immense resources of modern social analysis or of so-called “depth psychology” be used for this purpose? If we could plumb sufficiently the “depth” of the prejudiced man’s early impressions, even in childhood or infancy, could we reach some fairly certain conclusions as to how he “got that way,” and then find ourselves in a better position to suggest safeguards against prejudice in the future?

This idea underlies a very elaborate project determined upon in 1944 by the American Jewish Committee in New York City. As the first phase in this project, the Committee has produced a series of five books, entitled the “Studies in Prejudice Series,” published by Harper and Brothers. The first of these, *Prophets of Deceit*, was reviewed in AMERICA for April 15, 1950 (p. 64). The remaining volumes are entitled: *The Authoritarian Personality*, by T. W. Adorno, Else Frenkel-Brunswik, Daniel

*What is wrong with people who fall for dictatorship with its accompanying moral and political slavery? How explain race prejudice? To probe these questions and find a remedy, the American Jewish Committee has sponsored a series of studies. A critical analysis of one of these books—on “the authoritarian man”—is here presented by AMERICA’s former Editor-in-Chief.*

J. Levison and R. Nevitt Sanford (990p. \$7.50); *Dynamics of Prejudice*, by Hugo Bettelheim and Morris Janowitz (227p. \$3.50); *Anti-Semitism and Emotional Disorder*, by Nathan W. Ackerman and Marie Jahoda (135p. \$2.50); and *Rehearsal for Destruction*, by Paul Massing (206p. \$4). The last-mentioned traces the historical forerunners of anti-Semitism under the Kaisers, and is more in the nature of an historical appraisal than a purely sociological treatise.

## THE AUTHORITARIAN PERSONALITY

The largest and most detailed of these studies is *The Authoritarian Personality*. It was made by a team of social psychologists in California, working for almost five years. Teams from other parts of the country added their findings. The California group—represented by the authors just mentioned—interviewed and “tested” more than two thousand persons in the San Francisco area; Los Angeles; Portland, Ore.; Washington, D.C. Individuals “typical” of the following, among other groups, were examined: factory workers, officer candidates, veterans, office workers, male prisoners, members of parent-teacher associations, out-patients in a psychiatric clinic, “church groups” and college students. Out of all this came the composite portrait of the Authoritarian Man; that is, the person who will say Amen to the Born Leader when the Leader tells him to get busy on the Jews—or the Negroes, or the Catholics, etc.—and proceed to follow orders. He is a supreme conformist, a self-justifying moralist, herd-minded, a “phony”—not a “true”—conservative. Samuel H. Flowerman, co-editor of the five-volume series, observes in the *New York Times Magazine* for April 23, 1950:

The findings of these studies suggest that people are not deliberately and systematically taught the ABC’s of authoritarianism. Authoritarianism is a term which describes personality; and personality is developed in the crucible of inter-personal relationships, the most important of which is the relationship between parents and child.

In childhood, the authoritarian had to “knuckle under” to harsh parents. The fears and other reactions which then developed were carried over into adult life, particularly into the field of marriage relations. Finally, his disordered emotions and concepts were projected upon the community itself, and specific groups of fellow-citizens became the pet objects of his resentment.

The authors are careful to avoid excessive claims for their psychological method:

An effort was made to establish the association between intolerance and isolated social, economic and psychological factors; but the results should not be



misconstrued as implying that these factors *per se* account for intolerance. On the contrary, they are only varying attributes of a total Gestalt [configuration or pattern of conduct] formed by the individual's total personality and the social structure in which he finds himself. . . . The weaker the personality, the stronger the influence of the social field (*Dynamics of Prejudice*, p. 171).

The most crucial result of the present study, as it seems to the authors, is the demonstration of close correspondence in the type of approach and outlook a subject is likely to have in a great variety of areas. These range from the most intimate features of family and sex adjustment through relationships to other people in general, to religion and to social and political philosophy (*Authoritarian Personality*, p. 971).

None of us can ignore the dangers of anti-Semitism. The Church has denounced anti-Semitism not once, but often, and most solemnly. We cannot be blind to the dangers arising from the genuine "authoritarian," in the sense that he is understood by these authors. For this reason, the five-volume series is deeply significant, to the extent that it claims to offer us added safeguards against a very real menace to the peace of our nation and of the world. Furthermore, the ideas and methods which these books propound will undoubtedly greatly influence public policy in one way or another for decades to come. As the authors remark:

Forces endeavoring to penetrate to the underlying causes of social trends in spite of their confusing manifestations are . . . strong as never before, and they are rapidly spreading from the ivory tower of science to public opinion at large (*Authoritarian Personality*, p. 486).

They will affect educational procedures, social action on behalf of improved human relations in our communities, as well as many aspects of our foreign policy.

#### VALUE OF THE STUDIES

It is important to know what contributions these studies do or can make to peace, freedom and better human relations. It is equally important to note those elements in their method, or in their conclusions, which may have precisely the opposite effect to what the authors intend; which might even give greater rein to anti-Semitism, and threaten our freedom itself. In a few brief paragraphs I cannot begin to make such an appraisal; but I can record two or three of my own impressions, and urge others to make a fuller exploration.

These studies refute a lot of easy, superficial notions concerning human relations, such as those which rely merely upon "good will" rallies or resounding public pronouncements. They are in flat contradiction to the Marxian doctrine that peoples' intergroup attitudes are shaped solely by their economic functions, for they insist upon the *complexity* of influences which dispose us to friendliness or to hostility towards our fellow-man. They are a standing reminder to parents of the obligation—and the high vocation—to form for their children a happy, harmonious family life, a just balance between respect and affection, or rather a complete blending of

the two. They show that prejudice cannot be cured by a mere retailing of facts, nor merely by social adjustment, but that some of its most troublesome manifestations are rooted in deep-seated personality traits and inner conflicts. They contain, here and there, some sound warnings against the decay of religious and moral values:

The secularization of society is apparently increasing. Many of the patients [interviewed by the investigators] were brought up by parents whose lives were geared to religious concepts and practices, but hardly one of the second generation whom we studied had a genuine religious feeling. Religious guidance no longer plays its traditional role of providing stable values and standards for behavior. . . .

Apparently, no system of ethics and religious values has taken the place left empty by the decline of genuine religiousness. Power, success, money, conventionality and conformity are the only value concepts applied by these patients to judge themselves and others. The respect for the individual and his soul, so deeply anchored in Judaism and Christianity, has disappeared as a value, without a replacement.

All these trends are reflected, as they must be, in the functioning of the family, the basic unit of society. The lack of warm family feeling has been mentioned in a different context. The rift is manifested in other ways as well (*Anti-Semitism and Emotional Disorder*, p. 92).



These unspiritual trends, the authors hold, contribute to

the "mass discontent which disturbs intergroup relations in American society. It [that society] does not paint a too hopeful picture" (*ibid.*, p. 93). Yet "the case is not lost. It is a fight for the very survival of civilized mankind."

Where these psychological data are thoroughly verified they can be, as I have indicated, of great utility in combating prejudice and forestalling emotional mass action. On the other hand, psychology can backfire upon those who use it too freely, as the authors themselves seem at times to sense. The greater the role we attribute to psychology and deep personality traits, the easier it is for the prejudiced person simply to claim that he is "made that way," and what can you do about it? The more readily, then, will he attribute with equal logic the careful reasonings of the unprejudiced person to mere "psychology," and insist that intergroup conflicts are "insoluble." The case for psychology is still more weakened when it relies, as the authors do in many instances, over-heavily upon Freud. This impels them to draw some very dubious conclusions, as when they attempt to give a Freudian explanation of the way the Catholic Church treated the Jews in the Middle Ages.

Concentration upon the authoritarian man, in the legitimate sense of the word, is no longer healthy when it engenders a phobia of "authority" in any form. The authors seem to betray a dangerous confusion when they

discover a psychological kinship between submission to a harsh, unduly authoritative parent and the complete submission of the soul to God. One of the leading questions used for detecting the roots of the "authoritarian"—that is to say, over-submissive—personality was the following: "Every person should have a deep faith in some supernatural force higher than himself to which he gives total allegiance and whose decisions he does not question." Says the writer (*Authoritarian Personality*, p. 218):

The hypothesis was that agreement with this statement, which expresses a very firm belief in the supernatural and an attitude of submission to it, would be associated with prejudice.

Indeed, if there is no ultimate, "supernatural" authority to decide what is right and wrong, how can we escape from moral relativism? Deprived of an absolute standard of human conduct, we have no way to know whether the *voluntary* element in prejudice is good, bad or indifferent. Religious belief, at the same time, is needed in order to establish the conviction that *all* men possess great dignity as human personalities created by God. The fact that many individuals who subscribe in theory to basic religious teachings fail or have failed in the past to evidence the consequence of their beliefs in their daily lives does not invalidate the inner force of those beliefs, nor supply for the moral weakness of any system that would deny them.

#### A QUESTION OF SEMANTICS

It is somewhat disturbing when the same writer says (p. 486):

Efforts to modify the "prejudiced" pattern may have to make use of authorities—though by no means necessarily of authoritarian authorities—in order to reach the individual in question. This follows from the fact that it is authority more than anything else that structures or prestructures the world of the prejudiced individual.

Who, then, will this "non-authoritarian authority" be, who will undertake to correct the prejudiced individual? Apparently it will be "public opinion," or "the democratic process." But this democratic process will be applied by those very experts who have substituted an all-pervasive "religion of psychiatry," if I may use such a term, for the influence of any accredited "supernatural," that is to say, superhuman or divine, authority. It teachers are to devote less time to teaching arithmetic and reading, as is recommended in one instance, and more to acting as "social engineers," a very unpleasant prospect opens up. It looks as if we might expect a sort of educational authoritarianism that could be as pernicious in its own way as the fascistic authoritarianism which it is destined to supplant. Were, then, the anti-Semites, by some coup, to seize general control, what would prevent them from taking over and using for their own purposes that ingeniously constructed psychiatric-educational apparatus which had been erected as a safeguard against them?

I utter these criticisms with the feeling that they may not be unacceptable to some of the very group who have sponsored these studies. They do not diminish one's

respect for the evident sincerity of the authors, their scrupulous diligence and the intense concern they manifest for the public peace and welfare. The published volumes, as the editors announce, are only the "first step" in a still wider project. If that project is to fulfill its avowed purpose, it ought not to confine its studies to merely one or two phases of prejudice and discord. Much good work can be done upon the psychology of the anti-Catholic, the professed atheist, the Communist sympathizer. It should not take too facile a refuge in Freud from the difficult and obtrusive problems created by the existence of undeniable facts, such as the impact of Zionist propaganda upon the American mind; just as Catholics cannot shake off lightly the disturbance created in the public mind by intolerant acts or utterances on the part of their own brethren.

Such an extended project will achieve its full stature when it succeeds in shaking off the miasma of secularism, with its paralyzing effect upon moral standards in individual or in social life. At the same time, it will weigh, in the "rehearsal of destruction"—from brown, black, or red agencies—the evidence that late unhappy years have assembled as to the intimate connection between the decay of religious principle and objective moral standards, on the one hand, and the growth of totalitarianism, on the other. If these studies can make so bold and constructive a step, they will fully repay the time, expense and toil invested in them by their sponsors, investigators and editors.

## Senator Tydings' premature glee

Vincent S. Kearney

DEMOCRATIC MEMBERS OF CONGRESS, particularly Senator Millard E. Tydings (D., Md.), were elated at the findings of the "runaway" Federal grand jury which a month ago, almost at the end of its term, began to examine the *Amerasia* case. In a presentment handed up to Federal Judge John W. Clancy on June 15, the grand jury found that the Office of Strategic Services, the FBI and the Department of Justice had acted in a responsible manner in the case which involved the theft in 1945 of 1,700 Government documents, later discovered in the offices of the left-wing magazine *Amerasia* (AM., 6/17, p. 309). "It is going to be difficult," said Senator Tydings, "for anyone to holler 'whitewash' at the verdict of the New York Federal grand jury in the *Amerasia* case." The chairman of the Senate subcommittee investigating Communist infiltration into the State Department spoke for the benefit of his arch-antagonist, Senator Joseph R. McCarthy (R., Wis.), who has interspersed his charges in the current loyalty investigation with oft-repeated cries of "whitewash."

The Federal grand jury began its study of subversive activity eighteen months ago. During that time it has returned indictments in both the Coplon-Gubitchev and the Remington cases. In the latter case it charged that the U.S. Department of Commerce economist, William W. Remington, had lied when he denied under oath that he had ever been a member of the Communist party. Despite the evident annoyance of the Washington authorities, the grand jury took matters into its own hands in delving into the *Amerasia* case to discover why prosecution had been so half-hearted and punishment so light. Though the Department of Justice normally presents the evidence, a grand jury, once it has been impaneled, may act on its own information when the exigencies of public service require it. Though the term "runaway jury" would indicate otherwise, the grand jury was acting not only entirely within the law but in the proper performance of its duty.

In absolving all Government agencies that had any connection with the prosecution of the *Amerasia* case in 1945, the grand jury reached the following conclusions:

1. The Office of Strategic Services, which precipitated the *Amerasia* case, acted in a responsible manner.
2. The officials immediately concerned, between that time and the arrests of the six accused, acted in a responsible manner. The FBI properly performed its duty, a duty which was not only conditioned on bringing criminals to justice, but on the equally important consideration of thwarting further crime and protecting national security.
3. The grand jury has found no evidence to indicate that the Department of Justice was remiss in its prosecution of the case.

Though vindicating all officials who had any connection with the case at the time, the grand jury, through its foreman, John G. Brunini, urged a further inquiry by a new grand jury. It was certainly not completely satisfied with conditions in the Government which led up to the hasty and obscure proceedings of 1945, as a careful examination of its presentment to Federal Judge Clancy clearly indicates.

For one thing, the grand jury found fault with the laws governing espionage. Had these laws been more stringent, the prosecution of the *Amerasia* case would have been more successful. As things stood, the full exploitation of the legal procedures then in force would have revealed to the enemy information that it was essential to withhold. This, in addition to the questionable legality of evidence seized without benefit of a search warrant, handicapped the Department of Justice. The grand jury deplored the inadequacy of the security measures which were designed to prevent the theft of Government documents. As a State Department security officer testified before the Hobbs committee investigating the *Amerasia* case in 1946, the mere possession of a gold badge by a State Department employee was the open sesame to confidential files.

The grand jury also had a few words to say on the effectiveness of our system of Government loyalty boards. It is not convinced that the system, as it now operates, affords sufficient protection against the infiltration of Communists or Communist sympathizers into the Federal Government:

It is further convinced that the security of the country is not adequately protected if a loyalty board limits its inquiry involving governmental employees to a determination of an individual's loyalty.

In determining whether Government employees are "good security risks" loyalty boards should also consider "the company they keep and stability of character." William W. Remington, we must recall, had been cleared by a loyalty board. Yet testimony from three different ex-Communist sources, Elizabeth T. Bentley, Howard Allen Bridgeman and Kenneth McConnell, had established, in the words of the indictment, that the defendant "had been a member of the Communist party."

#### CENTRAL ISSUE

True to form, Senator Tydings was quick to interpret the grand jury report as a vindication of the attitude of his committee toward the *Amerasia* case. Actually, it is just the opposite. While it is true that the grand jury absolved the Department of Justice of laxity in its prosecution in 1945, it does not follow that the Administration is equivalently cleared of Senator McCarthy's charges. Senator Tydings has succeeded in muddying the waters

in the past. He has done so again by deflecting the attention of the public from the central issue involved, which is not the handling of the prosecution of the six defendants by the Department of Justice but rather *the theft of documents from Government files*, which constituted a violation of the espionage act. As the grand jury report states:



It is important that a certain number of these documents pertained to national defense, and that others, of a different nature, in the hands of the enemy would have aided it.

The fact that legal technicalities obstructed fitting prosecution cannot change the prior fact that a crime had been committed.

Senator Tydings hailed the grand jury's exoneration of the Department of Justice because it had been "heralded far and wide as a runaway grand jury detached from political influence and devoted to the public interest, which it undoubtedly was." This reception of the report probably foreshadowed concerted Democratic efforts to bring to an end the long investigation of Communist infiltration into the State Department.

By the same token, however, the report of the politically impartial grand jury could be said to strengthen Senator McCarthy's case. It stressed 1) inadequate espionage laws, 2) an inept system of security measures to prevent theft of Government property and 3) an apparently ineffective system of loyalty boards. All these factors have served to make Communist infiltration into Federal agencies relatively simple. Until the *Amerasia* case is aired in all its aspects, it is still the most securely fixed peg on which Senator McCarthy can hang his charges of subversive activity in Washington.



# The fourth seal

David Vincent Sheehan

*And when he had opened the fourth seal, I heard the voice of the fourth living creature saying: Come and see.*

*And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him.*

The smaller of the two, the one with the almond brown eyes and black silk hair, moved over instinctively to make room for the newcomer; but the other, a solid square being with thick splayed hands and his bronzed head gleaming in the light, was too engrossed in the scene below to pay heed to what was about him. He nestled his chin into a more comfortable rest on his folded hands and peered steadily into the yawning abyss.

"I say, what's up?" inquired the newcomer, craning his long neck over the barrier. "What's so eternally absorbing, eh?"

"It would appear, most esteemed friend," said Almond Eyes, with a quaint deference, "that they are going to blast again, with a more scientifically prepared charge. This humble person has been trying to comprehend what they hope to gain by it—but wisdom eludes this sluggish and but newly enlightened wit."

He shook his small head dubiously and with precise care, and then turned his attention back to the activity below.

"No!" breathed the new arrival incredulously. Like the others, he was hatless, and a curled lock of corn-tassel hair swung like a question mark above his scandalized eyes. "Not again! In the name of heaven—why?"

For the first time the Solid One raised his eyes and regarded the newcomer solemnly. He chose his words carefully, and pronounced them almost with reluctance.

"I would say that they are not too interested in what they do, or don't do, in the name of heaven. You might better have said: 'What on earth for!'"

Fair Hair colored readily, but his laugh was quick and genuine.

"Oh, I say, very good. See what you mean. Makes quite a difference, doesn't it—one's point of view, I mean."

"Quite," mimicked the Solid One gently, and without malice.

Then the three of them put their chins on their arms and devoted all their faculties to studying the fretful activity below the barrier. A murmuring throng swept continuously by behind their reflective backs. Occasionally some few in it would pause in passing and gaze thoughtfully down into the chasm, but after a moment's observation they would move unhurriedly on. But the three stayed, absorbed and intent, with their legs wide and their chins nestling in the cup of their hands, and their backs bowed as if bent to the strong-fingered string of an archer.

In time—none of them could have stated in just how

## LITERATURE AND ARTS

long a time—they were joined by another. A huge Negro detached himself from the passing crowd and draped the supple beauty of his black body alongside the Solid One. They all acknowledged his presence with a slight nod of their heads and a faint movement to their lips, but they did not turn to look.

"I wonder why they hurry it so," murmured the Solid One. "It will all happen so quickly once they start. Why must they rush—as if there were no time to lose?"

Almond Eyes closed his eyes gently.

"The tiniest particle of a spit second—it happens in that. Yet they strain toward it like the tides of the sea, and pant with the impatience of the four winds, to have the thing done. And it will be done before they know it has started."

"Gon'a be a awful one if they do," crooned the Negro, swaying his massive head.

"Rath—er!" breathed Fair Hair. He straightened, suddenly. "I say—maybe they won't have to, you know. Maybe they'll figure out another way, and won't have to blast. What?"

The huge frame of the Negro convulsed silently with elemental laughter. The ivory teeth made a gleaming scimitar across the glistening ebony of his face as he turned to shake his head at the other three.

"They don't stop to figger ways out, brother. They's in a rush to blast—they's in a rush to blast and ain't nobody gon'a stop 'em!"

They settled down again to their interminable watching, their folded arms touching on the curl of the barrier, and their heads cocked at a common angle. Fair Hair, turning to speak, drew his lips back in a sudden grimace and locked the words behind his clenched teeth. The pupils of his eyes dilated quickly as he stared far off to their right and slightly behind them. One hand fumbled uneasily at his throat and with the other he supported himself against the rail. After a moment he lowered his arms slowly to the barrier and inched closer to the others.

"Horses," he said carefully, as if sampling the word. "Horses. Any of you chaps notice anything particular about horses lately?"

The other three looked up quickly and stared intently into each other's eyes.

"A white horse—there was a white horse, with eyes like the rising sun and a tail like wild sea spume," said Almond Eyes thoughtfully.

The Solid One chewed his recollections over stolidly before voicing them.

"And the red one—we all saw the red one—with hooves as big as the steppes of Russia, and his sky-streaming mane like a scarlet cloak about the rider."

They turned to look at the Negro whose teeth no longer were gleaming and whose eyes were fixed with remembrance.

"I thought it was the night comin'—a black horse that shet out the sky—I saw it rare up and I cried out and turn my back—"

Fair Hair pulled thoughtfully on his lip, and nodded his head gently towards the east.

"Right you are. Now look over there and tell me if that isn't a pale horse as big as eternity itself."

They turned and looked and stood transfixed at the pale tossing body with a mane like the wind-whipped clouds, rearing and wildly pawing against the limitless backdrop of infinity. Astride him swayed a spectre, with the reins taut in the bones of his hands and his fleshless mouth locked in a toothed grin.

The Negro pulled up his arm and looked away, and his turning gaze swept over the balustrade. He roared, and his long muscular arm swung out until it was rigid.

"Down b'low! Look down b'low! They's gon'a blast now for sure!"

Their eyes immediately picked out the almost indiscernible objects below. Two thundering planes, one in

the thin dawn of the east and the other steeped in the blood of the dying sun, and their monstrous bellies swollen with death, winged in opposite directions around the whirling midge of earth.

Behind the four motionless onlookers the throng that had swept continuously by suddenly stilled. Not a thought flashed. Not a wing fluttered. For one awful instant all eternity stood still and the battlements of heaven were frozen in awe.

A tremendous figure flashed out of the immobile choirs, with his white pinions spurning the air and the glory of celestial legions flashing from his eyes. The three made way hurriedly, but the Negro stayed a step behind.

Michael's glance rested on him a moment before he leaped to the cloud-banked battlement, and he nodded his shining head in response to the unasked question in the Negro's eyes.

"This is it—and they're doing it all by themselves."

With a blade that stretched from the East unto the West, and whose hilt was ablaze with constellations, he waved back the serried ranks and lowered its point toward the planet below.

"Stand ready, ye Trumpeters of the Lord! All Hell breaks loose below!"

And beyond the glittering tip of his sword they saw the lazily spinning orb that was Earth recoil hideously under mushrooming pillars of brilliant death, and then burst asunder at its seams.

## Two Christian classics

**THE FATHERS OF THE CHURCH: Saint Augustine, The City of God: Books I-VII.**

Translated by D. B. Zema, S.J., and G. G. Walsh, S.J., with an Introduction by E. Gilson. Fathers of the Church. 401p. \$4.50.

**ANCIENT CHRISTIAN WRITERS: St. Athanasius, The Life of Saint Antony.**

Translated by R. T. Meyer. Newman. 154p. \$2.50.

There is one book of patristic literature that every educated man of Western civilization feels he must read in the original or in translation. It is St. Augustine's *The City of God*. Editions of it, translations of it, digests of it, selections from it, come along constantly. For the sequel, about ninety-five out of every hundred readers will content themselves with selections and extracts from the great classic: Augustine's work is drawn on so large a scale that the eye—and the mind—get lost en route. "It is hardly possible," says Gilson in the Introduction to this volume, "to analyze the contents of this vast work, which, in spite of its over-all plan, is marked by so many digressions."

The "over-all plan" was to meet the apologetic need of the year 410, when

Alaric, himself a Christian, captured Rome and pillaged it in what seemed to be the end of the Roman Empire. This led to the dilemma: "How was it possible to live in the state as a Christian, and how could a Christian state endure, since the practice of the Christian virtues would infallibly bring about the ruin of the state?"

Augustine himself, in his *Retractions*, gives us the psychological setting of *The City of God*:

When Rome was devastated as the result of the invasion of the Goths under the leadership of Alaric, the worshipers of the many false gods, whom we are accustomed to call pagan, began, in their attempt to blame the devastation on the Christian religion, to blaspheme the true God with more bitterness and sharpness than usual. Wherefore, fired with a zeal for God's house, I determined to write my book, *The City of God*, against their blasphemies and errors (cited by Gilson, p. xlv).

In his gigantic response, the Bishop of Hippo sought to make two points: Christians *do* make good citizens, precisely because of their duty to practise Christian virtues; but, even when all Christian citizens are virtuous, a state can fall, because Christians, however enmeshed in temporal things, really live for the higher city of heaven. As Dawson recently phrased it, all Christian history is "the tremendous

## BOOKS

vision of the Two Loves and the Two Cities."

In Gilson's striking Introduction there are developed, in turn, "The Problem of a Universal Society," "The City of God and Universal Society" and "Christian Wisdom and Universal Society." His conclusion: "*One World is impossible without One God and One Church*" (p. xcvi).

Fathers Zema and Walsh have established high standards, as translators, which they have here put at the service of Saint Augustine and the English-speaking world.

The second volume under review is one of those little books that have literally moved the world. No type of Catholic writing has been so widely read over the centuries as the lives of saints. In all hagiography no single work has ever exceeded the world-wide influence of the one that was chronological father of them all, *The Life of Saint Antony of Egypt*.

In all the incidents of more than one hundred years of his life-span, Saint Antony of Egypt, the celebrated Her-

mit, was nothing if not colorful. Besides he was personally well known to the man who wrote his *Life*.

That author, Saint Athanasius of Alexandria, was one of the greatest theologians the Church has ever produced, and easily the most celebrated bishop the Church has ever had. Further, as hagiographer, he was a tireless apologist for that life of complete dedication we now style the "religious life."

On his journeys and along the many miles he traveled as an exile, Athanasius spread copies of his *St. Antony*, and its fame has marched right down through the centuries.

GERALD ELLARD, S.J.

## Revolt in the sixteenth century

### THE COUNTER-RENAISSANCE

By Hiram Haydn. Scribner's. 705p. \$7.50.

"The four centuries between the *Summa Theologica* of St. Thomas Aquinas and Isaac Newton's *Principia Mathematica* have become one vast arena for embattled historians of ideas." Thus Mr. Haydn describes the arena which he enters as still another intellectual combatant. For over half a century the classic work on the Renaissance was Jacob Burckhardt's *The Civilization of the Renaissance in Italy*, in which the German scholar presented a picture of

the Renaissance as a revolutionary society turning its back on medieval Christendom. Within the last twenty years a reaction to the Burckhardt thesis has gained followers. This newer view looks upon the Renaissance as the logical result of medieval culture, and robs it of its revolutionary character.

Mr. Haydn's *Counter-Renaissance* presents a thesis which is a compromise between the Burckhardt view and the reaction of such men as Douglas Bush. Haydn believes that the classical revival of the late fourteenth and fifteenth centuries was not an open revolt against the medieval outlook, though it did effect a subtle shift of values and areas of interest. The real revolt, he contends, came at the beginning of the sixteenth century and continued on to the day of Isaac Newton. The Counter-Renaissance with which he is concerned is a revolt against both the medieval tradition and the earlier Renaissance.

Like any other "thesis" book, *Counter-Renaissance* is open to attack for tending to press events and writings into the author's pattern. Nevertheless, it must be admitted that the author has arrayed an imposing amount of evidence to justify his conclusions. He has drawn from literature chiefly—particularly English literature, in which he is a specialist—but he has not neglected political theorists like Machiavelli, Bodin and Hooker, nor has he overlooked religious leaders like Luther and Calvin, or scientists like Paracelsus and Galileo, or philosophers like Descartes and Bruno. The survival of the Christian tradition through the Renaissance, coupled with the open revolt of the sixteenth century, explains the "enigmatic Elizabethan"—and it does more satisfactorily explain that complex personality than any other thesis this reviewer has read.

*Counter-Renaissance* is an impressive, almost an overwhelming, book. Although a scholarly piece of work, it is readable by anyone interested in the period or in the general history of ideas and the use of literature as a key to understanding an age. The many notes placed at the end of chapters are inserted so unobtrusively that they do not tend to annoy those who prefer to read casually. The index and the bibliography, like the notes themselves, will delight and impress the scholar.

Mr. Haydn's latest work is the fruit of long study in this period. It is a fresh but not completely novel interpretation of the age, and will, this reviewer believes, take its place with the theses of Burckhardt, Bush, Von Martin and a few others which are required reading for students working in the period of the Renaissance. It will have to be reckoned with by any serious scholar who proposes writing in this field in the future.

THOMAS P. NEILL

# America Press

## BOOKLETS

### ON EDUCATION—FOR EDUCATORS

#### A New Booklet Now Ready

#### EDUCATION FOR INTERNATIONAL UNDERSTANDING

Edited by Robert C. Hartnett, S.J.  
Editor-in-Chief, AMERICA

#### FEDERAL AID TO EDUCATION

By Robert C. Hartnett, S.J.

#### THE RIGHT TO EDUCATE

By Robert C. Hartnett, S.J.

#### EQUAL RIGHTS FOR CHILDREN

Edited by Robert C. Hartnett, S.J.

#### WHITHER AMERICAN EDUCATION?

Edited by Allan P. Farrell, S.J.

#### THE PHILOSOPHY OF CATHOLIC EDUCATION

By William H. McGucken, S.J.

#### SINGLE COPIES: 25c

10 to 49 copies — 10% discount  
50 to 99 copies — 20% discount  
100 or more copies — 30% discount

Cash must accompany orders for less than \$1.00.

#### THE AMERICA PRESS

Grand Central Terminal Building

70 E. 45th Street

New York 17, N. Y.

#### 5 Retreats for Laymen

conducted by

FR. JEROME VANSTON, T.O.R.

Franciscan Mission Band, T.O.R.

AT SAINT FRANCIS SEMINARY, LORETTO, PA., July 7-9 through August 4-6

Attendance by Reservation Only

For particulars write

Rev. J. F. Regis O'Brien, T.O.R.

Saint Francis Seminary, Loretto, Penna.



## Faith defeats the Nazis

### BAVARIAN STORY

By Ethel Mannin. Appleton-Century-Crofts. 314p. \$3.

The period of Nazi domination and the post-defeat occupation by a small team of the American Military Government, as they affect the South-German town of Weisslingen, make up, in outline, the *Bavarian Story*. Specifically it is the story of Lucia Freyer, eldest daughter of the town's hardware merchant, a quiet girl of deep piety, devoted to her faith, her family and her father's friend, Gabriel Weber. Gabriel is a musician, the organist and choirmaster of the Weisslingener *Dom*, whose wife had left him because he was too spiritual, too monotonously boring for her tastes. Gabriel is almost twenty years older than Lucia, but their love for each other is mutual, yet restrained and dispassionate because of their tacit acceptance of the fact that Gabriel is not free to marry.

Lucia's brother, Martin, captivated by the surface glamor and vigor of the Nazis, dies in a sacrilegious attempt to hang the Hakenkreuz banner from the iron beams of the huge crucifix which looks down over the town from the summit of the Heiligen Berg. Gabriel is taken off to a concentration camp as an irreconcilable opponent of the regime. Life in the little town becomes more and more haunted by the Nazi frenzy. The ugly little bully who is the local *Kreisleiter* further complicates Lucia's life by making advances which terrify her; but he is killed by lightning when he drunkenly tries to complete the act of desecration which killed Martin.

After the war a young Irishman, Michael Gerahty, serving in the United States Army, is stationed in Weisslingen and falls in love with Lucia. He almost wins her, even though Gabriel has now at last returned from the concentration camp. Michael is lonely and confused, his faith weak. When, finally, he learns that Gabriel's wife died during the war (although Gabriel had not divulged the news, thinking Lucia would be happier with the younger Michael), he obtains a transfer to Vienna and leaves Lucia to be united at last with Gabriel, who is not only her countryman, but also her equal in faith and devotion.

The *Bavarian Story* is well told, full of incident and background color that is authentic. Undoubtedly, too, the central characters represent, for the author, personifications of some of the conflicting forces in Bavaria—and in Catholic life elsewhere—which are tormenting men and women harried by doubt and indecision. Mike Gerahty is probably an embodiment of the European's impression or conviction of the superficial, muddled and materialistic, funda-

mentally puerile "American philosophy." If so, Miss Mannin has not been too observant and is being unfair. Nevertheless, *Bavarian Story* deserves a good sale. It is, it seems to me, a more mature, less artfully contrived novel than her earlier success, *Late Have I Loved Thee*. R. F. GRADY

### EDUCATING OUR DAUGHTERS

By Lynn White Jr. Harper. 166p. \$2.50

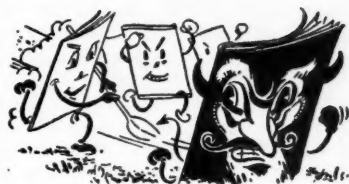
The main thesis of this book, that the education of women should be less specifically vocational and more familial, is sound and at present desperately in need of statement. It is unfortunate that in support of a good cause President White of Mills College introduces so many current educational myths, with a few fancies of his own thrown in.

Dr. White is legitimately concerned about two issues: that the specific nature of woman is neglected in modern education; and that this neglect is in part responsible for the weakening of the American home. It is true that the higher education of women in the United States, like that of men, is dominated by professionalism. People are educated as workers only, not as men and women. This narrow vocational emphasis is more disastrous for women than for men, because not only humane interests but the true vocation of the average woman, namely, motherhood, is overlooked or devalued. The college woman is educated for a "career," with the result that the graduate who takes up marriage and motherhood instead of window-decorating or reporting somehow seems to be a failure. Librarianship is glamorized; motherhood is deglamorized.

Dr. White's contention that women are intellectually and psychologically different from (not inferior to) men and therefore require different education deserves more research documentation than he gives it; but it is difficult to see how one with such a firm conviction on the point can acquiesce in continuance of coeducation. The logical conclusion of his argument seems to be that the only way to "make coeducation co"—to use his phrase—is to put college men and women into different classes with different subject matter and different pedagogical approaches.

President White does not like traditional liberal education, and he belabors it with the sticks and stones that are the customary weapons of the followers of John Dewey. Liberal education is Greek, and the Greeks were not truly democratic. It is aristocratic. It is leisure-class education. It is medieval. It is clerical. In fact, Dr. White contends that the present collegiate neglect of motherhood is "the most disastrous part of the legacy of the priests"; our education derives from that of the cel-

## help good comic books drive out the bad!



The way to uproot trashy comic books from the affections of your pupils is to give them something better. In a survey of over 500 children's comic books on sale in a large midwestern city, TREASURE CHEST, the quality Catholic comic book, rated "A," the highest rating awarded.

If objectionable comic books have gained a foothold among your pupils, put TREASURE CHEST to work to exterminate them. You'll find your boys and girls will actually prefer it to the blood-and-thunder type of comic book. Why not start them off right this fall, by placing your tentative class order now? You may revise it later when you know the size of your classes.

**GEO. A. PFLAUM**  
Publisher, Inc.

38 West Fifth Street, Dayton 2, Ohio

## DISTINGUISHED POETRY

... Attractive in format  
... Indispensable to libraries  
... Ideal as gifts

**THE LANTERN BURNS... \$1.50**

By Jessica Powers

**JOURNEY WITH MUSIC 2.50**

By Francis Maguire

**THE LAST GARLAND... 2.00**

By Theodore Maynard

**CRAGS... 2.50**

By Clifford J. Laube

Few titles in contemporary Catholic poetry have been so favorably greeted by discerning critics

Order through your bookdealer  
or directly from

**THE MONASTINE PRESS**

107-06 103rd Ave.,

Richmond Hill 19, N. Y.

Phone: Virginia 3-6797

Note.—The Monastine Press was founded in 1937 under the patronage of St. Augustine and St. Monica as an adventure in Catholic bookcraft

ibate medieval monk (can't you just see how at home St. Thomas or Duns Scotus would be at Cornell or Michigan?) and hence is not adapted to the domestic needs of a democratic society. But the author cannot have it both ways. First he tells us that the emphasis of modern education is too vocational; then he tells us that due to aristocratic Greek and priestly medieval influences the emphasis of modern education is too non-vocational.

To dignify marriage and the family, Dr. White would have the curriculum of women's colleges consist mainly of the arts of cooking, costuming, house-planning and furnishing, flower arrangement and gardening, plus ceram-

ics, textiles and other minor arts. One wonders why we need colleges to teach these subjects. Why wouldn't they be learned in a good home under the tutelage of an intelligent mother? President White would retort that mothers have lost the touch, and that is why we need to educate them in domesticity. Well, when we have educated a generation of such mothers, then what does the college do—revert to the more intellectual disciplines or give advanced basket-weaving and flower arrangements?

Here is one of the crucial issues of present-day education. Are we asking the schools to do the work of the home? If it is argued that because of the weakening of the home the school must take

over some of the family's responsibilities, the next question is: is this an emergency measure or a permanent policy for our schools?

*Educating Our Daughters* is an engagingly written book, more valuable for the questions it asks than for the answers it gives.

CHARLES F. DONOVAN

## HIE TO THE HUNTERS

By Jesse Stuart. Whittlesey House. 265p. \$3.

That part of the South which Jesse Stuart calls his own, a primitive stretch of Kentucky preserved by hunters and small tobacco-growers, is apparently exempt from the grim problems encountered by other regional novelists. It may be, too, that Mr. Stuart naturally and sincerely emphasizes the dignity and decency he observes among his neighbors, and in that he is no more selective than either the sociologists or the sensationalists. His Plum Grove people are hardy, independent, clannish without being hostile, and as industrious as their simple needs demand. They have their human trials, but contained within the local framework.

The strongest hint of partisanship in the novel is the fact that town life suffers by comparison with the healthy and sometimes hectic routine of the backwoods. In Greenville, Did Hargis, the storekeeper's boy, attends school between beatings from the local toughs. When Sparkie comes out of the hills to his rescue, with a free gait and an uncanny aim with "ambeer" juice, Did accepts his invitation to live in a cabin and in peace. Sparkie's parents and all Plum Grove accept the runaway at face value, and Did begins his tuition in the lore and chores of the community. At the moment, the hunters and the tobacco men are at odds over mysterious hound-poisonings and apparently retaliatory barn-burning. Did adds a complication of his own when his refusal to return home with his father precipitates a feud between Plum Grove and Greenville. Both conflicts end well enough when Sparkie and Did capture the arsonist.

There is a good deal of exposition woven into the simple plot, and when Did learns to use a cross-cut saw, set traps, strip tobacco, square-dance, or ride a mule, he learns in generous detail. Mr. Stuart has a sureness with details, technical or natural, and an easy, picturesque presentation which makes the least likely activity interesting. His reproduction of Plum Grove is a piece of Americana, and to suggest that it should appeal strongly to readers of Did Hargis' own age is to compliment its sound values rather than to narrow its scope.

THOMAS J. FITZMORRIS

## The Unique Book Club

Here is a Book Club for the soul! Its foundation was blessed by His Holiness Pius XI in 1934 through Cardinal Pacelli, now Pius XII, happily reigning. Editorial contributors included Archbishop Cicognani, Archbishop Goodier, Msgr. F. J. Sheen, Canon G. Smith, Father Leen and Father McGarry. The Editorial Secretary is Rev. Daniel M. O'Connell, S.J.

**8** SYMPATHETICALLY CHOSEN CURRENT SPIRITUAL BOOKS EACH YEAR FOR MEDITATION AND PRAYER FROM

## Spiritual Book Associates, Inc.

Eight times a year there arrives in the mail a modern religious book expertly chosen. Biographies of men and women like ourselves; devotional books, seasonably appropriate.

### CURRENT SELECTION

## PATTERN DIVINE

*Our Lord's Hidden Life*

by

Patrick J. Temple, S.T.D.

## Spiritual Book Associates, Inc.

Room 308a, 381 Fourth Avenue, New York 16, N. Y.

Gentlemen: Kindly enter me in your Spiritual Book-Club-of-the-Soul. Enclosed find check for \$18.00 to cover year's subscription of eight books. \$9.00 for four books, \$5.00 for two books.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

## THE WORD

JOE CAME BURSTING INTO THE house, his face flaming. "Dad!" he cried. Then, his words tumbling all over one another, he began spouting the story of some childish disagreement with Betty.

Betty was right behind him, her feet stomping. "I didn't!" she cried. I had no idea *what* she hadn't. "It was Joe's fault. He—" And she too began to sputter.

"Hold everything," I said. I backed away from them, my hands extended as if to ward them off. "Relax. This is my Sunday suit."

Their words trailed off into silence. They stared at me, puzzled; looked at each other, and quickly looked apart again. Finally Joe inquired, his voice rising in bewilderment, "What's your suit got to do with it?"

"I'm afraid you'll burst and spatter all over me."

Tricked by the unexpectedness of my words, they grinned suddenly. Then they tried to glower again, but in a moment gave it up, and went back to their grinning. Both looked a little sheepish.

With elaborate offhandedness, I inquired, "Aren't you going to Mass today?"

Their eyes rounded like bright dark marbles. "Not go to Mass?" gasped Betty. "Dad," said Joe reproachfully, "it's Sunday!"

"I know," I told them. I glanced down at my trousers. "That's why I've got my Sunday suit on. But you won't look very pleasing to Our Lord if you go to Mass quarreling. Now listen, both of you—!"

I pulled my missal from my pocket, flipped it open, and read from the gospel for the fifth Sunday after Pentecost:

If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.

I shut the book and looked at them. "Do you know what 'reconciled' means?"

"It means making up with somebody," said Betty.

"Then do it," I said; and went out of the house into the garden. I was standing before our outdoor shrine of the Mother of God when Betty and Joe came to stand beside me. "We did it, Daddy," said Betty.

"Good kids," I replied, and put a

hand on each sturdy little shoulder. Then I spoke slowly: "Do it every time, will you? And do it quickly, because these quarrels get inside you and grow. Sometimes they grow into a terrible, hard hatred. Joe and Betty, I've known brothers and sisters, grown men and women, who've gone to church every Sunday for years while refusing even to speak to each other. They were so blinded by pride that they didn't know how displeasing to God they were. And one more thing—"

I looked down at them. "Remember that everybody on earth is your brother and sister. Treat them that way."

JOSEPH A. BREIG

## THEATRE

THE MADWOMAN OF CHAILLOT. After playing 368 performances in its original New York run, winning the Critics' Circle award for the best foreign play of the season and touring the hinterland for twenty successful weeks, the Jean Giraudoux comedy returned to town for a brief tenancy at City Center Theatre. With Martita Hunt still starred in the title role, and John Carradine, Estelle Winwood and Nydia Westman again appearing in the parts they created, the *Madwoman* retains the fresh, provocative charm it brought to the Belmont more than a year ago. It is really more interesting when seen the second time, which is the mark of a first-rate play.

*The Madwoman* is a satirical fantasy in which the author compares the complexity of the modern world with the hallucinations of harmless lunatics, to the disadvantage of the former. Giraudoux, a humanist, is an anachronistic Samuel Butler, fighting a lost-cause war against economic feather-bedding, somewhat as his forerunner, in *Erewhon*, gallantly but vainly tilted against the advance of the machine age. While there is scant evidence that he leans toward the Socialist persuasion, his sharpest shafts are aimed at corporation finance and his next sharpest are hurled at the numerous middlemen who come between the farmer's wheat and the city's bread.

"The trouble is," one of his promoters says, "we have a tremendous capital, and not the slightest idea of what to do with it."

To observe that the case against finance capital is oversimplified, and that the middlemen, while expensive, may perform a useful function, would be to take the author more seriously than he takes himself. Besides, his criticism, while it may be facetious and lean to-

## THE MESSAGE OF THERESE OF LISIEUX

By M. M. Philipon, O.P.

Trans. by Eva J. Ross

A new study of the life and spiritual doctrine of St. Therese of Lisieux, written by an eminent French theologian and hagiographer and originally published to celebrate the jubilee year of her death (1897-1947). After a lengthy and leisurely study of the testimonies of the process of canonization and unpublished documents of the Carmel of Lisieux, the author has tried to determine the historical truth and theological interpretation of the words, deeds and writings of the Little Flower.

\$2.00



At your bookstore  
or from

**THE NEWMAN PRESS**

Catholic Publishers

WESTMINSTER, MARYLAND

## the bump on Brannigan's head

By Myles Connolly, author of *Mr. Blue*

"So much fun, so much fantasy . . . so much faith is seldom found in modern literature."

—Our Sunday Visitor

\$2.50 at all bookstores MACMILLAN

## NOTICES

12c per word. Payment with order.

MISSIONARY PRIEST struggling to build school; 85 Catholics in two counties of 85,000 population. PLEASE help us! Rev. Louis R. Williamson, Hartsville, South Carolina.

JESUIT HOME MISSION — My hope — a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

IRISH Books, Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog, Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.



## "from the rocky coasts of Maine"



Yea, even to the sunny shores of California, as the Fourth of July orators would say, teachers will soon be thinking of fall, and how to make next year's classes bright and rewarding.

To do that job for both pupils and teachers, the **YOUNG CATHOLIC MESSENGER** (grades 6-9), the **JUNIOR MESSENGER** (grades 3-6), and **OUR LITTLE MESSENGER** (grades 2-3) will be back again, better than ever. They will bring fresh study material every week, based upon current affairs and supplementary reading correlated with class work, religious and secular. And the best of juvenile fiction, to encourage spare-time reading. Place your tentative order now—revise it later.

**GEO. A. PFLAUM**  
Publisher, Inc.

38 West Fifth Street, Dayton 2, Ohio

## AMERICA

3 YEARS: \$15.00

2 YEARS: \$11.00

1 YEAR: \$6.00

America Press,  
Grand Central Terminal Building  
New York 17, N. Y.

Please send AMERICA for \_\_\_\_\_ years  
to:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

ZONE \_\_\_\_\_ STATE \_\_\_\_\_

☐ I enclose \$ \_\_\_\_\_ or ☐ Bill me.

Send a GIFT subscription for \_\_\_\_\_ years  
to the name listed below:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

ZONE \_\_\_\_\_ STATE \_\_\_\_\_

☐ Send gift card

ward hyperbole, is never false, and is the kind of bitter medicine that is good for any society. It is material for rococo gaiety in the theatre, too, as Giraudoux presents it in a blend of worldly wisdom, mature humor and a leaven of good will.

Miss Hunt and her associates, who have become veterans in their roles, interpret the characters with bravura eloquence that matches the author's brilliant writing. Guided by Alfred de Liagre's sensitive direction, individual and collective performances are beautifully coordinated. While the *Madwoman* may be difficult to classify as either intellectual or social drama, it is definitely an actor's play, with at least a half-dozen parts that invite performers to exploit their art to the limit. Mr. de Liagre is also the producer, and in that capacity rates a reward for giving us a second look at the *Madwoman*. I suggest that Mayor O'Dwyer honor the producer with free rides on the subway for a year.

THEOPHILUS LEWIS

## FILMS

THE GUNFIGHTER is an iconoclastic Western for the family which rates an award in this or any other season for the freshness and maturity of its viewpoint. In describing the twilight of a bad man of the old Southwest, it effectively deglamorizes lawlessness and fits it into its rightful niche in the over-all pattern of life in a frontier town. The gunfighter of the title is one Jimmie Ringo (Gregory Peck), who survived the debacle at Tombstone and has a well-notched gun to prove it. Though he has long outlived his inclination to reach for his six-shooter, he still has a reputation as the West's fastest man on the draw. This is an undiluted liability. Wherever he goes some callow little upstart picks a quarrel in pursuit of dubious fame as the killer of a notorious desperado. Eventually, Jimmie realizes, one of these attempts is going to succeed. He also professes to see in his trigger-happy adversaries an image of his own misspent youth. And therein lies the picture's weakness. It is almost impossible to imagine that this tired, hopeless and patiently reasonable fugitive ever merited the title of cold-blooded killer. However, that is an esthetic rather than a moral flaw. The

man whose last few hours we see on the screen is sufficiently repentant and unhappy to cover a multitude of past sins, and his foredoomed pilgrimage to see his estranged wife (Helen Westcott) and small son has a rare degree of honest poignancy. Henry King's direction also achieves suspense, ironic humor and a down-to-earth realism in performances and atmosphere. (20th Century-Fox)

THE WAGONMASTER. The other current Westerns—which are emerging from the Hollywood studios seemingly by the dozen—run along more conventional lines. This one finds director John Ford at considerably less than his best. The story concerns the adventures of a wagon train of Mormons and their two hired guides in traversing a particularly rugged stretch of Utah territory. Among other things they encounter along the way are a stranded medicine show, the inevitable Indians and a gang of murderous outlaws whose drawn guns effectively back up their demand to be hidden from a pursuing posse. As always, Ford has used his terrain superbly, but he has not imparted anything like his accustomed vigor and impressiveness to the episodic and slow-moving narrative. Ben Johnson, Joanne Dru and Ward Bond are prominent in the cast. *Family* fare. (RKO)

WINCHESTER 73 describes the short but eventful odyssey of a "one of a thousand" Winchester repeater rifle—that is, a perfect specimen—the common or garden variety of which, according to the picture's foreword, was the weapon which took the West. This particular gun first appears as the prize won in a Dodge City shooting match by a mysterious stranger (James Stewart). His unsuccessful opponent (Stephen McNally), who is equally mysterious and considerably more sinister, presently robs him of it. In the course of forty-eight hours the gun comes a full circle back to its rightful owner, having in the meantime inspired more than its share of standard, horse-opera plot complications and caused the deaths of at least five men who temporarily had possession of it. The picture has an excellent cast, including Shelley Winters, Dan Duryea and Millard Mitchell, and a great deal of shooting and hard riding. Its characters, however, tend to be stereotypes; its story does not make any more sense than the law requires; and its excitement is strictly of the muscular, or uncerebral, variety. All in all, it adds up to a great disappointment for adults who are led by the film's lavish proportions and energetic exploitation to expect an epic. (Universal-International)

MOIRA WALSH

## PARADE

VOICES FROM THE ANCIENT WORLD  
(TIME: About 64 A.D. . . . PLACE: The palace of Statius Favorinus in Rome . . . SCENE: Statius, with his patrician friends, Lucius Taurus and Gnaeus Fronto, is awaiting the arrival of another friend, Sylvanus Apollinaris.)

**Statius:** When Sylvanus comes we can set off immediately for the games.

**Gnaeus:** I hope he will not be tardy. I want to see the entrance of the Emperor.

**Lucius:** Sylvanus is rarely tardy. Incidentally, have you heard what Sylvanus is doing now? He is writing the history of the god, Vediovis, whose temple lies between the Citadel and the Capitolium.

**Gnaeus:** I have often noticed that temple. So that is the temple of Vediovis? **Lucius:** Sylvanus told me how this god acquired the name, Vediovis. It is the negative of Jove.

**Statius:** And why, pray, the negative?

**Lucius:** It is like this: Jove helps men and therefore is named Jove from *juvare*, to help. Vediovis cannot help men but he can harm them.

**Statius:** Speaking of gods, have you heard of the new god of the people called Christians?

**Gnaeus:** Vague rumors concerning him have come to me.

**Statius:** An old Jew, named Peter, often visits a freedman of mine, one Bassus. Indeed, he is visiting Bassus at this moment. Peter claims he once saw the countenance of his god shining with the brightness of the sun. Peter is the head of this new religion.

**Gnaeus:** Let us have him in here while we await Sylvanus.

**Statius:** Very well. (He walks off; reappears with Bassus and Peter.)

**Gnaeus** (addressing Peter): Statius tells us you are the head of a new religion.

**Peter:** Yes, the Lord Jesus Christ appointed me to be the first head of the Church which He established.

**Lucius:** You claim you saw the countenance of this god shining like the sun?

**Peter:** I did, verily. I was an eye-witness of the greatness of our Lord Jesus Christ on the holy mount. For He received from God the Father honor and glory—this voice coming down to him from the excellent glory: "This is My beloved Son, in whom I am well pleased; hear ye Him." And this voice I heard brought from heaven, when we were with Him at the holy mount.

**Bassus:** And this Jesus was crucified.

**Lucius:** Crucified! A god crucified!

**Bassus:** But He arose from the dead and ascended into heaven.

**Peter:** With my own eyes I saw Him many times after He arose from the dead. I saw Him ascend into heaven, as did many others.

**Statius** (rising): Here is Sylvanus. Come, Lucius; come, Gnaeus. We can now hurry on to the games.

**Gnaeus** (to Peter): Farewell, old man. Yours is a hopeless task; you can never spread a religion whose god was crucified.

**Lucius** (also to Peter): Old man, Gnaeus is right. Rome will never accept a crucified god. (The four patricians leave.)

JOHN A. TOOMEY

DAVID VINCENT SHEEHAN recently resigned his executive post with a department store in Elmira to write "for the greater honor and glory of God."

REV. CHARLES F. DONOVAN, S.J., received his doctorate at Yale and is head of the Education Department of the Graduate School at Boston College.

THOMAS P. NEILL is in the History Department at St. Louis University.

REV. GERALD ELLARD, S.J., teaches Liturgical Theology and Church History at St. Mary's College, Kansas.

# America

READERS

can be

NORTH AMERICAN READERS

with



CANADA'S NATIONAL CATHOLIC NEWS WEEKLY

Unique in the Field of Catholic Journalism in North America

**The ENSIGN's** CORRESPONDENTS in Berlin, Paris, Dublin, Rome, Madrid, Washington, New York, London and in every major center are international foreign correspondents.

HERE IS AN EXAMPLE

THE BARDEN BILL has a counterpart in Canada where the same fundamental problem of education for Catholics exists in certain Provinces. To help you know the whole problem (and some regional solutions) of Catholic Education in North America, The ENSIGN shows how unjustly Catholic school-children are treated in the Prov-

ince of British Columbia.

At the same time The ENSIGN reports a Protestant leader in Quebec who said officially that the Provincial Government of Catholic Quebec has given grants "with a liberality which has astonished even its stoutest friends." The ENSIGN's reports lend weight to Catholic discussions ANYWHERE!

SUBSCRIBE NOW!!

The ENSIGN, 464 St. Francis Xavier St., Montreal, Que.

I enclose \$.....in payment for.....year(s) subscription

☐ NEW

☐ RENEWAL

Yearly rate: U.S.

—\$3.00; U.K. &

Foreign—\$3.50

NAME .....

ADDRESS .....

CITY .....

OR—Try our SPECIAL INTRODUCTORY OFFER—4 months for \$1.00

WRITTEN BY EXPERTS

**Information**

HANDY POCKET SIZE

**Information**

USES ALL PLAIN TALK

**Information**

a monthly magazine published  
by the PAULIST FATHERS

Subscribe  
now

1 year, only \$2.00  
2 years, \$3.50  
3 years, \$5.00

Write today to  
403 West 59th Street  
New York 19, N. Y.



**TRAYMORE HOTEL**  
MIAMI BEACH  
DIRECTLY ON THE OCEAN AT 24th St.

POOL AND CABANA CLUB  
Private Beach Social Staff  
Rates from \$2.50 Annex from \$2.00  
Per Person Double  
Air Conditioned

**TAMARACK INN**

in the beautiful Keene Valley, N. Y.;  
center of hiking district of the  
Adirondacks; sports; centrally located  
for hundreds of scenic spots; vege-  
tables from our garden. Folder.

Phone: Keene 13F14.  
C. P. Segard, Jr.



Sexton's homogenized  
Salad Dressing offers a  
new taste sensation  
served on salads or in  
sandwiches.

**Sexton** Quality Foods

If you cannot purchase this in your home  
town—write us—P.O. Box J. S., Chicago (90)  
D-37

## CORRESPONDENCE

### The Amerasia Case

EDITOR: Your June 17 editorial on the Amerasia case has been brought to my attention. One paragraph reads as follows:

If Senator Tydings' attitude bred mistrust of the Administration's handling of the loyalty investigation, on May 31 James M. McInerney, Assistant Attorney General, did his best to deepen public suspicion of the Democratic party's motives. As spokesman for the Justice Department he denied that the documents publicized by Mr. Andrews existed. Two days later he recanted. The documents, as described by Mr. Andrews, did exist, he admitted, and were found in the offices of Amerasia. The *Herald Tribune's* ace correspondent, who first broke the news of the secret Yalta agreements, had scored again.

In the interest of truth and accuracy I should like to set forth the facts with respect to this matter.

I read Bert Andrews' article on the morning it appeared in the New York *Herald Tribune*. Neither I nor three associates could identify the "documents" on the basis of the descriptions set forth in the news story. Later that same day several reporters inquired of me concerning the "documents" in question. At that time I told them that I did not recognize the "documents" as they were described in the morning news story.

I would like to discuss briefly the news stories upon which your editorial was apparently based. In Mr. Andrews' story, one of the "documents" was described in the following terms:

One document, over the signature of former Secretary of State Cordell Hull, seemed, on the surface, to picture Amerasia, a magazine plugging for Soviet interests in Asia, as a veritable bible on what to do in the Far East (emphasis added).

The date and addressee were not stated, and among the very large number of documents in this five-year-old case I did not recall one over the signature of Mr. Hull which "seemed, on the surface to picture Amerasia . . . as a veritable bible on what to do in the Far East." There was found in the Amerasia office a cable which merely quotes five paragraphs from the July, 1944 issue of the magazine, without any comment, endorsement or observation of any kind. It was one of hundreds of press clips sent to our representatives abroad by the Public Relations office of the State Department for the purpose of keeping them informed of the news developments here. I am sure you will readily agree that it would be difficult to associate this news despatch with the testimonial described by Bert Andrews.

Another "document" is described by Mr. Andrews in these words:

One document tells exactly where more than a score of American submarines were in the last stages of the war in the Pacific, and it was taken out of the Navy Department at the time when top admirals shuddered at the thought of the slightest leak about their undersea plans (emphasis added).

There is no such "document" in the Amerasia case and no such "document" was ever taken out of the Navy Department under the circumstances described in the newspaper article. What Mr. Andrews refers to is a personal note by an unidentified person, summarizing a speech on the Far East made by Mr. Grew before State Department personnel about six weeks after a tour of the Far East, in which he stated that some twenty-five American submarines in the Tsushima Strait were doing great damage to Japanese shipping.

The third "document" mentioned in the newspaper article was described thus:

One document was in the most highly secret category of all—"for eyes only"—and it was a message from the late President Franklin D. Roosevelt to Generalissimo Chiang Kai-shek.

No such "document" as described is contained among the Amerasia exhibits. However, there was found a personal note which refers to such a message and its transmission. Not being a Government document, this memorandum bears no classification, of course, and from its appearance it may have been prepared by a newspaperman. Its author was never identified.

The fourth and last "document" was described in the newspaper article as follows:

One document disclosed the complete operations plan of a hush-hush Government agency on certain matters.

When queried with respect to this "document," I advised the newspaper reporters that its description was too vague to hazard an opinion as to whether or not it was included among the Amerasia exhibits.

The distinction as to whether the information existed in the form of Government documents or in unidentified personal notes is a necessary one, since it is obvious that Mr. Andrews' article, my answers to the press and your editorial references are predicated upon and deal exclusively with the contents of stolen "Government documents."

I would like to make it clear that I did not recant, as stated in your editorial, and most certainly did not admit the existence of the "documents," as described by Mr. Andrews. It is my opinion that both Mr. Andrews and the public were misinformed as to the true facts and their significance.

JAMES M. MCINERNEY  
Assistant Attorney General

Washington, D. C.